

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XL.

SEVENTH-DAY, FOURTH MONTH 20, 1867.

NO. 34.

PUBLISHED WEEKLY.

Price Two Dollars per annum, payable in advance.

Subscriptions and Payments received by

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

From the "Sunday Magazine."

A Midnight Dawn.

(Concluded from page 258.)

"But the change, as far as concerned her personal comfort, was very great. At the time of which I am now writing, above fifteen years ago, there was little classification among the inmates of the union workhouses, and the decent aged poor, the insane and weak minded, innocent children and respectable people out of work, were indiscriminately mixed with the vilest and most dissolute characters. My experience of life has been a very varied one, yet I can truly say that all it has shown me of abandoned wickedness and utter hopeless misery, has fallen short of what I have encountered within the walls of the Union t ——. There was at the time I speak of such an absence of moral check, that I have myself heard a woman in the very wantonness of iniquity, deliberately teaching a little child of between three or four years of age the most revolting language. Indeed, I have said enough as regards the absence of restraint upon the worthless, and the absolute dearth of comfort for the more respectable paupers when I say that the chief control was vested in the person of a nurse, a woman of drunken habits, violent in her conduct, and exceedingly profane in language. She stormed up and down the large room, ordering all things at her will. At one side of the fire sat a gypsy of above ninety years of age, the very embodiment of old age and impotent malice. The sounds which day after day were most familiar to my ears on entering the ward were the voices of Dinah the nurse, and the gypsy, cursing and reciprocally sending the other to hell. There was something positively awful in this old woman's aspect: her face, rigid and almost deathlike through extreme age, was still marked with the traces of every evil passion, and her piercing black eyes still moved and peered with an expression of malignity that was scarcely human. 'Out with you, cant,' was her usual greeting to me. 'Curse you and your false talk; to hell with you I say. Go from my room.' I had no choice between leaving poor patient Jane uncomfortable, or hearing the most holy names and words derided. I heard much and said little, but still that priceless verse, 'The blood of Jesus Christ cleanseth us from all sin,' would return from time to time upon my heart, and bring upon it a ray of heavenly hope. When the body of our Redeemer was wounded on the tree for our sins, there came from his

pierced heart blood and water, blood to atone, water to purify. Who should limit the power of Him who came by water and by blood, or say that any heart is too dark or vile to be cleansed by his redeeming work, and enlightened by his sanctifying Spirit?

"I was called from home for a time, and my first visit on my return was to the Union. I missed the gipsy. 'Oh!' said Jane; 'she's gone.' I sat down and listened eagerly to what followed. It seemed that at midnight the voice which loudly or softly calls for all, called to her. She raised herself upon her straw bed, and called to the nurse. 'Dinah, I'm dying; send for sister H——.'

"Dinah answered her with her usual hard coarseness: 'Ye dying! none such luck.'

"But Dinah, I am dying. I can see my whole life spread out before me—ninety years of sins—I see it all, Dinah send for sister H——.'

"Well, gang to hell wi' ye, then,' was Dinah's rejoinder; 'best place for ye; ye ought to have been there long ago.'

"Oh! Dinah,' pleaded the old woman; 'come to me and pray; send for sister H——.'

"I tell ye I won't. Master would'n't send at this time of night, and she wouldn't come.'

"Then get old Jane up. She'd heard the lady talk often enough. She knows good words. I must ha' somebody.'

"Well, said Dinah a little mollified; 'be quiet, and I'll read ye a prayer myself.' She took a Bible and read a few verses aloud, but was so continually interrupted by the wail of the poor old creature, 'Oh, my sins, my sins,' that in a fit of impatience Dinah went and brought old Jane to the bedside. At sight of her a softened expression came over the poor, hard, frightened face. Once more the eager voice repeated its tale of woe, 'Oh my sins, my sins,' but now to a sympathizing ear, to a heart full of the love of Jesus, willing and ready to tell of that love in all its wondrous story.

"Jesus!' exclaimed the gipsy. 'Who is He? Where? Sure, I never heard of him.' And yet how often had that holy name been spoken in her hearing, but to be driven from her with oaths and curses. Now those dull ears were opened, and she heard plainly, heard the story of the Cross, and of Him who gave himself there 'that all who believed on Him might not perish.'

"She looked upon Him whom she had pierced, and followed Jane's every word with eager, straining anxiety, followed her with intelligent mind, with awakened and thirsting heart. At length, among other texts, Jane repeated that memorable one, 'The blood of Jesus Christ cleanseth us from all sin.'

"The gipsy started as at a familiar sound. 'Why, that's what the lady said, Jane; say it to me again. My sins! I see them all, I see my life from its very beginning to its end, ninety years of sins. Say it to me again.'

"Jane repeated it to her again, with other words of holy and hopeful import, repeated to her every text she could remember, knelt down beside her and said the Lord's Prayer over and over again,

with the simple undoubting confidence of a child addressing its parent; at last she was so tired that she could speak no longer, and sat down for a few moments, exhausted on the bed.

"Then the gipsy again accosted Dinah, 'Come,' she said, 'thou knowest how to read, and thou's often heard good talk, thou canst remember somewhat. Tell me about Jesus, whatever thou canst.'

"But how,' I said to Dinah, who told me many of the particulars I am now relating, 'could you talk to her.'

"Oh, ma'am, for the matter of that,' said Dinah, complacently, 'I managed to think of a good many texts, here and there, and to read out some just as they came into my mind, and when I came to one about Jesus and what He has done to save us, she would say, 'Say that again. Say that again?'

"It must have been a strange scene, the gipsy's eager face and imploring accents, old Jane's meek earnestness, Dinah's blundering and mechanical repetitions; in the midst of it the gipsy passed away, the long sealed fountain of her soul broken up as it were in a flood of penitence; her lips, even as they ceased to move, repeating the words, 'The blood of Jesus Christ cleanseth from all sin.'

"Old Jane lived four or five years after this in patient continuance in well-doing, ever in her homely simple way an instructor of those around her. She died in peace. A few years after the gipsy's death Dinah also died; the momentary impression she had received from it passed away, and her death was even as her life, hardened and reckless in the last degree. There is now left no living witness to this strange sudden dawn, this wondrous light from Heaven shining in a dark place; and except in my memory there probably remains no record of the kindling of this late-lighted lamp of penitence and faith. It is not for us to reason on such events, overpassing the limits of ordinary experience, or to seek to gauge their nature and limits by any preconceived standard of our own. They are the Lord's doings and must be wonderful in our eyes. His great spiritual kingdom is full of mysteries and of marvels, and He has Himself told us concerning it, that 'there are last which shall be first,' a truth which cannot be too hopefully borne in mind by all such as are called to labour among the waifs and leavings of humanity."

Improved Means of Obtaining Iodine.

As new processes of manufacture are gradually discovered and applied in the various departments of the so-called useful arts, and old materials come to receive new uses, it often happens that long-established methods become suddenly impracticable or unprofitable under the stress of new competitions. Thorough revisions of old processes, and sometimes fundamental alterations in great industries, are thus necessitated by a force of circumstances which no prerogative or routine, though of the stiffest, can resist.

As illustrating this proposition, certain recent improvements in the manufacture of iodine are

worthy of notice. Indeed, the whole history of the kelp industry, as practised upon the coasts of Scotland and Ireland, is worth recalling, because of the curious changes through which this branch of industry has passed.

The fused ashes obtained by incinerating various sea-weeds, and the alkaline salts obtained by bleaching these ashes, were formerly much used in England for making soap and glass. Before the discovery of the modern method of obtaining soda-ash from sea-salt, and so long as heavy import duties were imposed upon barilla and other foreign alkalies, the preparation of ashes from sea-weeds, or *kelp*, as this ash was termed, was carried on in many localities with profit, simply for the sake of the alkali which the ashes contain. It has been estimated that the annual product of kelp in Great Britain was at one time as high as 25,000 tons. But, as new sources of alkali were discovered and as the duty upon the foreign article was reduced, the manufacture of kelp was gradually given up. It would, in fact, probably have disappeared from among the arts but for the discovery that from sea-weeds the important chemical and medicinal agent iodine can be more cheaply obtained than from any other source. Having thus come in to aid the declining kelp industry, the manufacture of iodine inherited, as it were, the old processes of the kelp-burner. Up to the present time the manufacture of iodine seems to have been conducted upon the alkali-makers' plan, in spite of the fact that iodine has long been by far the most valuable ingredient of the kelp, and the one for which the sea-weeds have really been worked.

M. Stanford, in his patent process, now employed upon some of the Scottish islands, does away altogether with the preparation of kelp. Starting with the natural product, sea-weed, he endeavors to save all the useful ingredients which this raw material contains. Instead of roasting or burning the dried sea-weed at high temperatures in the open air, and so destroying the organic matter and losing a very considerable proportion of the iodine, which is dissipated under such conditions, he simply distills the dried weed at a low red heat in iron retorts. By operating in this manner there is obtained, as a residue in the retorts, a very porous charcoal containing the whole of the iodine originally present in the sea-weed, together with the various alkali salts with which it is there associated. By simple lixiviation with water all these salts may be readily removed from the charcoal, to be subsequently separated from one another by crystallization; the final commercial products are remarkably free from colour and are of unusual purity. It is noteworthy that even the small percentage of bromine compounds which sea-weeds contain is saved by the new process, and that for the first time in the history of the chemical arts bromine is obtained from this source upon a commercial scale.

The products of distillation, which pass off from the retorts in which the sea-weed is heated, are condensed in suitable receivers, and reworked for ammoniacal salts, oils, naphtha, tar, and so forth. The charcoal left after the removal of the salts is sold as a deodorizer. For filtering water and disinfecting sewage it is said to be a good substitute for bone charcoal, and to cost but a quarter of the price of the latter article.—*Nation*.

The volume of creation unfolds its pages, written in the only language which hath gone forth to the ends of the earth unaffected by the confusion of Babel.—*Sir Francis Bacon*.

Selected for "The Friend."

On Giving.

Many of the children of God lose in a great measure, yea, almost entirely, the privilege, and thus also the blessing to their own souls, of communicating to the Lord's work, and to the necessities of the poor, for want of a *regular habit of giving*. They may not be covetous, they may not be loving again this present evil world, and yet they scarcely in any degree act as *stewards* for the Lord, but as if they were already *owners*, because they only give from feeling, or under particular circumstances; and thus it comes, that life is gone before they are aware of it, without having made good use of that one brief life here on earth, in using their means for the Lord as they might have done. But this one brief life is now for ever gone. This sowing-time will never return. The harvest-time is now before them with that word of the Lord, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

How, then, the christian should say, shall I act, in order that I may best use my means for the Lord? My reply is this:—

1. Seek to keep it before you, that the Lord Jesus has redeemed us, and that, therefore, *we are not our own*, because we are bought with a price, even the precious blood of the Lord Jesus. *All, then, we have and are belongs to Him*—is at His disposal; and we have to look at our possessions as a faithful steward would, who is intrusted by a rich proprietor.

2. The *habitually* using our means, the *regularly communicating* as the Lord prospers us, is next to be attended to. As much as it is practicable, we should seek to do this *weekly*, according to that word, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. xvi. 2.) If, through particular circumstances, this is impossible, then the first time we are able to ascertain how our business stands, how much our profession has brought us in, &c., we should settle before God, how much, accordingly, we can spend for the work of God, or for the poor.

3. With regard to the *amount to be given*, no rule can be laid down for others, because the whole ought to be done, not in a legal spirit, but from the constraint of love and gratitude to the Blessed One, who died for our sins, and to God the Father, who spared not His only-begotten Son, but delivered him up for us. But take heed, esteemed christian reader, that you do not lose the blessing, because it is not said, you must give the tenth part, or the fifth part, or the third part, or half, or three-fourths of what God gives you. The writer would set before himself nothing less than to stand habitually, with all he has, and with all the Lord is pleased to intrust him, as God's steward before Him, and to say, "Lord, thine is all I have; use it as Thou pleasest."

On this principle he has, by God's grace, been enabled to act for thirty-three years; and the unspeakable happiness and blessedness resulting from thus acting, he is unable to describe. If, however, the reader says, "*I cannot do this*?" the reply is, then do what you can, and have grace for. Give the tenth part, or the fifth part, or the third part, or the half of what God gives you, even as you have now light and grace on the subject; only *fix the smallest amount* you purpose to give of your income, and do this regularly; and, as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an *habitual giving*, a *regular giving*, a *giving from principle and upon Scriptural ground*, and leave it to feeling only

and impulse, or particular arousing circumstances, you will be certainly a loser. The smallest amount which is fixed to be given, may be continued gone beyond; but it is well you should fix the lowest amount, lest you should do nothing at all or scarcely anything.

These hints are affectionately commended to the children of God who may read this, by whom, through the ordering of God, has met numberless instances in which was verified Words of God, which says, "There is that tereth, and yet increaseth; and there is that holdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; he that watereth shall be watered also himself" (Prov. xi. 24, 25.)

The Sub-Treasury.

The following account of the vaults in the Treasury building in New York, is extracted from a statement published in a late paper.

"The vaults of the United States Sub-Treasury are said to exceed in size those of the Bank of England. The strong and burglar-proof manner in which they have been constructed excites the admiration of all beholders. There are two of these immense vaults, one at each corner of Pine street end of the rotunda. The rooms are perhaps twenty feet long by fifteen feet wide, ten or twelve feet high. They contain no windows, there is but one door opening into each, and the lights are kept burning inside.

"Rows of cases are arranged around the sides of the room, each about two feet square, with doors attached. There is one door for each case, and when the apartment has been filled with cases of gold or bundles of greenbacks, the doors are closed. Each case will contain half a million of dollars, put up in bags of five thousand dollars each. When a case is thus filled, the door is closed, and a seal is affixed in the presence of a Naval Officer and the Surveyor of the Port. It takes one hundred bags to hold half a million of dollars. In the first vault entered, there were seventy-two compartments arranged round the room, which formed a tier somewhat higher than a man's head.

"Running over the top of these was a balcony with an iron railing in front; there was piled up in this balcony, in one heap, six millions of dollars in five and ten dollar bills; one-half million of dollars in internal revenue stamps, fifty thousand dollars in fractional currency, put up in paper boxes, and five and one-half millions of United States bonds.

"The floor of the vault rests on thirty feet of solid masonry, from the ground up. On the top of this granite there are two feet of wrought iron, and between the iron plates a space filled up with bullets. The sides and top of the room are composed of eight feet of granite and two of iron, arranged in the same manner as for the floor. This safe, as it is called, was invented by Isaac Rogers.

"There are four doors to be opened, one at each corner, before we can enter the safe. Each of these doors weighs two tons, and contains four locks of different patterns. A lever is so arranged that after the doors are closed, four large bolts are thrown across the door-way, resting in sockets, which have been made in a pillar of wrought iron.

"No good idea can be given to the reader of the locks and their operation, but a few general remarks may be of interest. The first door is one of Dobb's Eureka locks; there is no key for this, and the outside combination wheel is divided into the letters of the alphabet, the

s, and fractions of figures. The combinations which may be made by this arrangement are endless, and no one can open the lock, shoving back bolts, unless he knows the words, figures and combinations which have been used in locking the

The second door contains an Isham lock, which is altogether different from Dobb's lock. The third door has L. Gale's Monitor lock, and the fourth door contains Gale's double Treasury lock. From one of these doors, after it has been opened, a portion of the lock is taken off, and the door is under lock and key in some secret place. Without this it would be useless to attempt to get into the safe.

The second vault is much larger than the one described, but just as difficult to get into. There are one hundred and twenty cases in this vault where gold can be put and sealed up. At the time we looked into the vault there were twenty tons, or forty-five millions of dollars in gold in the room, and twenty millions in paper. The greenbacks, as they are paid into the Treasury, are put up in packages of one thousand bills, all of the same denomination. A package of one hundred dollar bills contains one thousand dollars; five dollar bills, five thousand dollars; of five hundred dollar bills, five hundred thousand dollars.

In one small box we were shown six small packages, each of which contained one million of dollars. Money is handled in the Treasury building in a wholesale manner, packing trunks stand about full of it, large willow baskets on wheels are used to carry it in, &c. The sight of money is so common that the clerks employed receive it with the utmost indifference, handling it as they would so much brown paper.

The vestibule of the second vault is called the book vault, and contains the cancelled obligations of the United States, a ton or two of payee's checks. All these books and checks are fully preserved."—*Late Paper.*

For "The Friend."

Faith.

The following choice remarks of John Thorp, perhaps, in being revived, strengthen some weak hands, and confirm some feeble knees.

Remember it was through faith the walls of Jericho fell down, but the rams horns were employed as instruments. Oh this *faith* to which all things are possible, which removes mountains, and which we should walk; and without which it is impossible to please God; let us contend for it, and watch unto prayer that it may be increased, by this shall all the fiery darts of the enemy be quenched. I know Jesus is the author of this faith; I know it is the faith of the operation of the Holy Spirit; but yet I am verily persuaded that by standing open and willingly yielding to this operation, turning away and shutting our minds against it, we shall experience an increase or diminution of it. Abraham believed God (against all human probability) and it was counted to him, saith the Scripture, for righteousness. Lord, be it unto me, according to thy word, said the holy virgin Mary: I am prepared, she conceived the Redeemer of mankind. Have faith in God, said the ever blessed Jesus to his disciples; and to Thomas, be not unbelieving but believing. "Said I not unto thee, the answer of our blessed Lord unto Martha, if thou wouldst believe thou shouldst see the Son of God?" It is not in my heart, nay far from it, to put any upon moving in the Lord's service in their own will or their own time, but I would recommend to thee, my dear friend, what I think to be necessary for myself, an unreserved

dedication of heart to God, a careful abiding with and attention to the blessed Master; it is in my heart to say to thee, whatsoever He saith unto thee, do it; no man by taking thought can add one cubit to his stature. I would have you, said the apostle, to be without carefulness; let us leave every thing to Him who hath all power; let us commit ourselves and our all, our children who are dear to us as our own lives, unto the Bishop of souls, who loves and careth for them more than we do; who, blessed be His holy name, saith all that is within me, hath not only died for us, but for our children. Oh that they also may be willing to die unto themselves, that they may live unto Him. 1793.

Capture of Whales by Poison.—The idea of employing poison in the whale fishery is no novelty. On the contrary, it is an idea which has been frequently suggested, and several attempts have been made to put it in practice. One of the most distinguished of toxicologists, Prof. Christison, of Edinburgh, has published a long account of experiments in this direction made, by his advice, by Greenland whalers many years ago, and has left his readers to infer that the failure of the efforts then made was to be ascribed rather to the operator's ignorance of chemical manipulation than to any defect in the plan itself.

As was natural, in view of the enormous size of the animals to be destroyed and of the evident necessity of employing a poison tolerably rapid in its action, Christison recommended prussic acid as the agent most likely to meet the requirements of the case, and to this same agent the attention of subsequent speculators has usually been directed. The matter has, however, been recently taken up from a somewhat different point of view by a Frenchman named Thiercelin, and with marked success. Discarding prussic acid and all other liquid poisons as unsuited for use with the harpoons and other apparatus at the whaler's disposal, Thiercelin urges that poison must be employed in the solid state, in order that it may be safely and readily thrown into the animal. The poison employed must, however, be a substance readily soluble in water, rapidly absorbable by the circulatory system, and powerful in its effects. Such an agent is found in the soluble salts of strychnine mixed with a small proportion of curare, the South American arrow-poison.

From a number of experiments made upon rabbits, dogs, and horses, it appears that this poison will produce death in the course of ten or fifteen minutes when administered at the rate of 4000ths of a grain for each pound of the animal's weight, provided it be blown in the state of fine powder upon the surface of a large wound.

On the assumption that the weight of whales varies from 100,000 to 180,000 pounds, the mixed poison was made into cartridges, each containing about 450 grains of the mixture, and these cartridges were then placed in the powder of the shells thrown by the common American bomb-lance. In theory, one such poisoned cartridge would be sufficient to kill a medium-sized whale, and two of them ought to destroy a whale of the largest dimensions. In order to test his plan, M. Thiercelin went on a whaling voyage to the Pacific Ocean. In the course of this voyage he succeeded in striking ten whales with the poisoned bombs, and had the satisfaction, in every instance, of seeing the animals die almost instantly with the usual symptoms of poisoning by strychnine. Whales appear, indeed, to be even more readily destroyed by this poison than most of the land animals. In several cases out of the ten the whale was dead in four or five minutes after the

introduction of the poison, and in no case did the animal live more than eighteen minutes after having been struck.—*Nation.*

For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 262.)

"Eleventh mo. 8th, 1805. As Thy goodness has spared me, O Lord, through the late calamitous season of sickness and mortality, accept the renewed offer of my service. But ah! what service have I to offer? I have nothing except Thou inspire it. Oh, condescend to lengthen my cords, and strengthen my stakes; renew my faith in Thee, and in the wilderness cause waters to break forth, and streams in the desert."

"6th mo. 17th, 1806. In seasons of difficulty and dismay, I have known a refuge in the Most High, and have been indulged with a belief in the superior aid of Divine power, and of the insufficiency of the help of man. So also give me to see and know Thee, my Heavenly Father, as my only place of safety when surrounded with the kind attention of my friends, lest I should by being off my guard, attribute excellency to any inferior object: let all be done with a view to Thy glory, and a proper reduction of the creature. Amen."

"9th mo. 8th. A renewed confirmation was this day vouchsafed to my understanding, through a divine evidence and blessing, 'That whosoever receiveth not the kingdom of heaven as a little child, shall not enter therein.' Oh, my God, my only Helper, scatter my soul's enemies, and let me, if good in Thy sight, find these clouds, in which I have laboured, to be but comparable to the dust of Thy feet, which mark the way of Thy omnipotence in subduing them. Refine the spirit of Thy creature, O Lord, that it may praise Thee, Thou art worthy, the Lord God, and the Lamb!"

"11th mo. 1809. Oh, the awfulness of my standing! The importance of the office of gospel ministry! Gracious Father and Bishop of souls, purify and preserve me, that I may walk with more propriety, and more consistently with the solemn station, especially that I may guardedly avoid giving my neighbour offence; that through my means the Truth may not be evilly spoken of, or Thy holy name treated with irreverence."

"12th mo. 15th. My compassionate Creator, I feel Thy rod in justice administered for unwatchfulness and inattention, not known to my fellow mortals. Had I carefully attended to the injunction of the accepted Mediator, 'Watch and pray,' I should not have had the devouring adversary so close upon me with an oppressive weight of temptation. Gracious God! hear me now while I call upon Thee, and deliver me from evil, for Thy name's sake, for Thy mercy's sake. I know Thou wilt do right with Thy creature, then let Thy dispensation of judgment complete the design; the just measure will be given; but oh, deliver me from the gulf of despair; this once more deliver my soul from temptation that I may praise Thee; * * I am an unworthy creature, yet hear the pleadings of my afflicted soul, for Thy Son's sake let me not lose all faith."

"20th. Thou glorious eternal Fountain of strength, Thou Prince of peace everlasting, stretch forth Thy unconquerable arm of power for my soul's deliverance; weak, thou see'st me, Thy creature, liable to be overcome of temptation and darkness. Thou blessed King of Israel enthroned in light ineffable, once more undertake for me; I desire, in purity of heart to trust in Thee."

—"If Thou take from me the light of Thy presence, O Lord, I am undone; have mercy upon

me, then, whatever may be my trials, and Oh! forsake me not."

—"I desire, O Lord, my God, with reverence, only to worship Thee, this is my supreme pursuit."

—"Gracious God, fulfilling the precepts of Thy beloved Son! to forgive seven times, and even seventy times seven. Oh, preserve me from offending Thee again, lest I provoke Thy jealousy, and Thou should turn from me, and withhold the saving strength of Thy right hand."

—"An interval indulged me, in the presentation of these expressions: 'Stablish thy heart, for the evening of the Lord draweth nigh;' attended with a hope He would be my consolation for whose absence I have deeply mourned, and whose favor and presence, I trust, I value and desire above all and every other consideration. Some weeks past I returned home from a journey into Maryland, and was thankful to that Power which was with me while out, to my admiration, which had preserved all at home, and let me see the fulfillment of a gracious promise, that all should be safe in His hand; my dearest possessions were so, and nothing failed of all that He had promised."

—"My beloved brother, John A. Cresson, deceased the 18th of 8th mo, 1814."

—"My dear nephew, S. Emlen Cresson, deceased 8th mo. 17th, 1819."

"5th mo. 15th, 1821. If possible, O Lord! be pleased to cause my revolting, depraved heart to adore Thee in the way of Thy judgments, and to experience the cleansing of that repentance which comes by grace."

"9th mo. 24th, 1821. This day on the high road, through a forest, between Port Elizabeth and Greenwich, I partook [of] a draught from a spring in my own mind, which I thought my enemy could not produce. As I am induced to believe it celestial, may the soul's enemy never close it. Precursor of a blissful day of deliverance."

"10th mo. 16th. Thou, most Holy One, be pleased to suffer me to intercede with Thee for the renovation of my corrupt untoward heart; meliorate and soften it, that I may retain a sense of Thy presence continually, of Thy unutterable goodness, Thy forgiving love, Thy unlimited mercy and omnipotence; for since Thou hast deigned to smile, all Thy creation has seemed to smile in my view, and the meanest to pour forth the melody of praise to God."

—"Rejoice, O heavens, for the Lord hath done it; shout ye lower parts of the earth, for the Lord hath redeemed Jacob, He hath glorified Himself in Israel.' How sweetly strengthening were these expressions to my soul, when they sounded in my inward ear."

"30th. Away all anxious thoughts and cares. Oh, let me know the sublime mystery of Jesus Christ crucified; let me be crucified to the world and the world unto me. In this knowledge remains profound peace."

"31. O God, be pleased to be my high tower, my fortress and deliverer, defend me from the assaults of the enemy, gather not my soul with the wicked, but let the fiery darts of the adversary pass by; while I am shielded by faith; let me mount higher and higher to understand the great deliverance of Thy right hand! Oh, I have felt the weight of my transgressions, my sins have been awfully heavy, redeem Thy servant out of adversity, that the soul Thou madest may not be lost. Amen."

"11th mo. 1st. O God, enthroned in light, dispel forever all darkness from the path of thy dependant, according to Thy own perfect will;

lead me in the way of righteousness for Thy name's sake, and the sake of Thy glory."

"11th mo. 3d. 'Be careful for nothing, but in everything by prayer and thanksgiving, make your wants known unto God.' A disposition which I desire to experience and maintain."

"5th. 'Return unto us, O Lord, forgive our iniquities, heal our transgressions, and love us freely, so will we render unto Thee the calves of our lips.' Strengthen my soul, O God, to believe in Thy power to heal, to bind up and restore, notwithstanding the insults of the deadly foe, that like unto the stranger leper, I may return and give glory to Thee; that I may not be afraid to believe in Thy healing, or to acknowledge that Thou hast done it!"

"9th. My Saviour, be pleased to subdue all vain and wicked thoughts, let my weary soul be filled, and surrounded with a sense of Thy ineffable excellency, Oh Thou, who art, and wast, and art to come!"

(To be continued.)

Eating When Exhausted.—When the strength or nerve power is already worn out, or used up, the digestion of food only makes a fresh demand upon it, and if it be unable to meet the demand, the food is only a burden upon it, producing mischief. Our bodies have been compared to steam engines, the food being the fuel, and the steam produced the nerve power. The analogy holds good to a certain extent. If, when the steam is low because the fire is low, you pile in too fast a quantity of coal, you put out your fire, and if you have depended upon steam power to fan your fires, that is also extinguished.

Beyond this the comparison fails. You may clean out your furnaces, and begin again, but in the body the consequences of this overloading are dangerous, and sometimes fatal. No cause of cholera is more common than eating freely when exhausted.

The rule should be to rest for a time, and take some simple refreshment, a cup or part of a cup of tea, a little broth, or even a piece of bread, anything simple and in small amount, just to stimulate the stomach slightly, and begin to restore its power. After rest, a moderate quantity will be refreshing.

Never eat a full meal when you are exhausted. Take first a small quantity of any thing simple which may be handy, and rest. Then, after a time, proper food will be a blessing, not a burden. The fires will burn, the steam will be up, and you can go on your way safely.

It is not amiss in this connection to say, that children would avoid many a feverish night, and many an attack of disease, if mothers would follow this rule.—*Observer.*

It is a living ministry that begets a living people; and by a living ministry, at first, we were reached and turned to the truth. It is a living ministry that will still be acceptable to the church, and serviceable to its members. It is an excellent virtue in ministers, a seal and confirmation of their ministry, to be found in the practice of that which they preach to others; such can in boldness say with the apostle, "Be ye followers of us, as we follow Christ."—*Extract from the Testimony concerning John Banks.*

Parents peculiarly have to plough and sow with tears, often feeling *their own infirmities*, and how little they can do: but the Lord often interferes for their help; and perhaps, when they are laid in the dust, brings about and fulfils all their petitions, even to the letter.

PRAYER.

When we yield up the mind,
To scan the blessings which are hourly given
Whose satisfying fullness was designed
To cheer our path to Heaven;

And when we ponder too,
How Jesus from his glorious throne above,
Came nature's saddest scenes to travel through
On embassy of love;

Then fervid, grateful thought,
May spring within us, and our knees may bow
And our tongues utter words of worship, fra
With feelings deepest glow.

But highest range of thought,
The utmost eloquence of mind and word,
By grateful feelings, and by genius taught,
Claim vainly to be heard.

True prayer is not man's own,
It is not in his time, nor in his will,—
But its unfettered utterance is known,
When all of self is still.

There is no real prayer
But that the Spirit to the mind bestows;
A gift from heaven, it finds acceptance there,
And teaches as it flows.

ANSWER TO "THERE IS NOTHING BRIGHT HEAVEN."

Ah! say no more, there's nought but heaven,
That's calm, and bright, and true;
Say not, our only portion 's care,
That man is ever doomed to wear
The cypress wreath of woe;
Are there not pleasures of the soul
To feeble mortals given,
Feelings so pregnant with delight,—
A joy so warm, so calm, so bright,
To man allied to heaven,
That the rapt spirit has forgot
Its tenement of clay,
Nor fondly wished its woes were o'er,
The conflict pass'd, and gained the shore
Of never ending day?

Oh say no more, there's nothing true
But the bright scenes of heaven.
Oh, there is truth in Mercy's page,
Directing youth, consoling age,
Declaring sin forgiven.

Oh, say no more, there's nought but heaven,
That's calm, or true, or bright;
Bright are the beams the Saviour sheds,
The radiance that the Gospel spreads
Amid this realm of night;
Though loud the blast, though dark the day,
We oft have peace at even;
If earth can yield such pure delight,
Or bliss so sacred and so bright,
How calm, how true, how bright is heaven!

Hume and his Mother.—It seems that Hume received religious education from his mother early in life was the subject of strong and full religious impressions, but as he approached manhood they were effaced, and confirmed delity succeeded. Maternal partiality, however, alarmed at first, came to look with less and pain upon this declaration, and final love reverence seemed to have been absorbed in pride of philosophical skepticism; for Hume applied himself with unwearied, and, unhappily with successful effort, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and, as he was returning, an express him in London with a letter from his mother forming him that she was in deep decline could not long survive. She said she found self without any support in her distress; she had taken away that source of comfort which in all affliction she used to rely, and now she found her mind sinking into des

He did not doubt that her son would afford her a permanent substitute for her religion, and she conjured him to hasten home, or at least to send her a letter containing such consolations as philosophy could afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night, before he arrived his mother expired. No permanent impression seemed, however, to have been made on his mind by this most trying event, and whatever remorse he might have felt at the moment, he soon relapsed into his obduracy of heart.—*Quarterly Review.*

Muel Tuke's Selections from the Epistles of George Fox. York, 1825.

(Concluded from page 263.)

And it is desired, that all Friends that have children, families, and servants, may train them in the pure and unspotted religion, and in the reverence and fear of God; and that frequently they read the Holy Scriptures, which is much better than to be gadding abroad. And exhort and admonish them, that every family apart may serve and worship the Lord, as well as in public. And when they go to meetings, they may take their servants and families with them, that they may not go wandering up and down in the fields, to ale-houses, as many have done, to the dishonour of God, and to the dishonour of their masters and mistresses' families, and to their own ruin and destruction. And therefore, for Christ's sake and his pure religion, let there be care taken, to prevent all these things. For such an one as cannot rule well his own house, having his children in subjection with all gravity, how can he take care of the church of God. 1. Tim. iii.

Now, dear friends, consider old Eli's case, who admonished his children; but because he did not restrain them from the follies and the evils they run into, therefore the Lord brought his judgments upon him, that he lost his children's lives, and his priesthood, and his own life. And you think that this was not written for an example, that others should be warned, hear, and fear? And was not the Gospel and the law given to restrain people from sin and evil, and such things as dishonour God? G. F.

To Friends in Pennsylvania.

Bednal-Green, 10th of 9th month, 1685.

Dear Friends,—I am glad to hear of the good early Meeting at Rhode Island, and that the Lord's power and presence was there among you: and it would be very well to visit the generation of the righteous, and to see how their seed and ones do grow in their heavenly vineyards and plantations, and what heavenly riches they have dwelt up in store in God's kingdom; and to see how the wheat is gathered into God's garner; and that all keep in the worship that Christ set up in his Spirit and Truth; and that all walk in the new and living way, over all the dead ways in the world; and that all walk in the pure, undefiled religion, that keeps from the spots of the world; and to see that all are guided in the pure and gentle wisdom that is easy to be intreated, and in the love of God that can bear all things; by which peevish, short, and brittle spirits may be kept down; so that all may have their good conversation in Christ Jesus, all striving for unity in the Spirit, and the holy faith, that giveth and keepeth victory over the enemy; and so that all may have care of their minds running into the earth and carnal things; "for to be carnally minded is death, but to be spiritually minded is life and peace;" and let all take heed of neglecting the gift of God, but stir up the pure mind one in

another; and the Lord, with his eternal arm and power, preserve you diligent in his heavenly work and service in his vineyard, that it may not grow over with briars, thorns, and thistles, to choke the tender plants.

And so my desires are, that you may live and walk in Christ Jesus, and that you may answer the truth in all the professors, and the heathen; and prize your liberty, both natural and spiritual, while you have it; and labour in the truth, while it is day. Remember me to all friends, as though I named them; and as for the state of Friends here, we are under great sufferings, and spoiling of goods, and imprisonments; and they have of late increased in spoiling of our goods; but God is all-sufficient, who doth support us: glory to his Name for ever. So, with my love in Christ Jesus, to you all, in whom you have all eternal rest and peace with God. Amen. G. F.

To Friends of the Ministry in Pennsylvania and New Jersey.

Enfield, 30th of 5th month, 1685.

Dear Friends,—With my love to you all, and all other friends, I was glad to hear from you; but you gave me no account of the increase of Truth amongst you, nor what meetings you have had amongst the Indian kings and their people abroad in the countries, and of your visiting Friends in New England, Virginia, and Carolina, nor of your travels and labours in the Gospel; though you have, in all those countries, liberty to serve and worship God, and preach the Truth. And I understand many have a desire to live in it, especially in Carolina; and you who travel now to visit Friends in those provinces, it is thought strange that you do not visit them; [those people who were seeking the Truth.] Therefore I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel, lest it go out; and not be like the foolish virgins, which kept their name of virgins, but neglected having oil in their lamps: such were not diligent in the work of God, nor in the concerns of the Lord, nor in their own particulars. And therefore my desires are, that you may all be diligent, serving the Lord and minding his glory, and the prosperity of his Truth, this little time you have to live; and be not, like Adam, in the earth, but use this world as though you did not use it; for they that covet after this world, fall into divers snares and hurtful lusts: and therefore consider, that you are but sojourners here, that you may pass your time in the fear of God; and you being many, and having many of the friends of the ministry, going over into those parts, you may be a hindrance one unto another, if you [confine your visits to Friends, and] do not travel in the life of the universal Truth, that would have all men to be saved, and come to the knowledge of the Truth: and if you would have them come to the knowledge of Truth, let them know it, and where it is to be found. So I desire that you be valiant for it upon the earth, that you may give a good account unto God at the last with joy. I desire that all Friends in the ministry may see this in Pennsylvania and New Jersey.

And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of Truth; so that they may know the way of salvation, and the nature of true christianity, and how that Christ hath died for them, who "tasted death for every man;" (and so the gospel of salvation must be preached to every creature under heaven;) and how that Christ hath enlightened them, who enlightens all that come into the world. And God

hath poured out his spirit upon all flesh; and so the Indians must receive God's Spirit; for "the grace of God which brings salvation hath appeared to all men." And so let them know, that they have a day of salvation, grace, and favour of God offered unto them; if they will receive it, it will be their blessing.

My love to you all in the holy Seed of life that reigns over all. Amen. G. F.

For "The Friend."

Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 262.)

AN ARAB WEDDING.

"After sunset the mother and female relations of the bridegroom came to fetch the bride; and then she commenced crying and wailing bitterly. This is expected of her; and, whether she feel regret or no, she must show signs of sorrow on leaving her home, and must also appear unwilling to go forth to meet the bridegroom. This real or affected reluctance is sometimes carried to such an extent that the weeping bride has to be pushed and dragged along very ungracefully. I have witnessed ludicrous scenes of this kind. The veiled bride, whose eyes are still supposed to be closed—but she does peep about a little—is generally lifted on to a horse; and, though her new home may be only in the next street, she makes a tour through the town or village, riding very slowly, attended by a large company of women and girls, carrying flaming torches, and screaming and singing wildly.

"I have often lent my horse to a poor girl that she may thus ride in triumph, lifted up among the crowd of torch-bearers, to meet her bridegroom; and very often, just before midnight, I have been attracted to the window to see such processions pass by.

"On subsequent and persevering inquiry among Arab ladies, I found out how it was that the bride's face looked so lustrous. I learned that girls are prepared for marriage with a very great deal of ceremony. There are women who make the beautifying of brides their especial profession!

"A widow woman, named Angelina, is the chief *artiste* in this department of art in Haifa. She uses her scissors and tweezers freely and skilfully to remove superfluous hair, and trains the eyebrow to an arched line, perfecting it with black pigments. She prepares an adhesive plaster of very strong, sweet gum, and applies it by degrees all over the body, letting it remain on for a minute or more; then she tears it off quickly, and it brings away with it all the soft down or hair, leaving the skin quite bare, with an unnaturally bright and polished appearance, much admired by Orientals. The face requires very careful manipulation.* When women have once submitted to this process, they look frightful if from time to time they do not repeat it; for the hair never grows so soft and fine again. Perhaps this is one of the reasons why aged Arab women, who have quite given up all these arts of adornment, look so haggard and witch-like. In some instances this ordeal slightly irritates the skin, and perfumed sesame or olive-oil is applied, or cooling lotions of elder-flower water are used.

"The edges of the eyelids are blackened thus

* Did David allude to this custom—which is evidently a very ancient one—when he prayed for the physical prosperity of his kingdom and said, "May our daughters be as corner-stones, polished after the similitude of a palace?" It is only as brides or wives that they could be recognized as corner-stones, helping to build up the nation, and it is then that their faces are made to shine.

—a little instrument, like a silver bodkin, is dipped in water, and then into a bottle or box containing an impalpable powder called *kohl*, made of antimony and carefully-prepared soot; the blackened point is drawn gently along between the almost closed lids of the eyes. Poor people use soot alone, and apply it with pins made of *lignum vitæ*.*

"The arms and hands, legs and feet, are bandaged with narrow tape or braid, like sandals, crossing and recrossing each other; then a paste made of moistened henna powder—the pulverized leaves of the henna tree—*Lawsonia*—is spread and bound over them, and allowed to remain on for several hours. When it is removed, the skin is found deeply dyed wherever the tape—which is now unwound—did not protect it. Thus a sort of checkered pattern is produced, and when it is artistically and delicately done—as Angelina can do it—the feet look, at a distance, as if they were sandaled, and the hands as if they were covered with mittens of a bright orange or bronze colour.

"Finally, early on the wedding-day, the bride is dressed in her bridal robes. Her hair is braided in what we call the Grecian plait. Small pieces of leaf-gold are stuck on her forehead and on her breast. Care is taken not to conceal any of the stars or spots tattooed on her face or chest in infancy. A line of blue dots encircling the lips is sometimes seen, and a spot on the chin is very common. A little rouge is added to heighten the colour of the cheeks when considered necessary.

"The Greek Catholic Church vainly pronounces anathemas, and threatens with excommunication those women who tattoo themselves, and use *kohl*, and henna, and rouge. They will persist in doing so while they believe that it adds to their beauty, and to their powers of attraction, and in vain the noisy processions at weddings and at burials are forbidden, so long as the people believe them to be propitious. Their respect for custom is stronger even than their fear of the church. If the priests persisted in carrying out their threats of excommunication for such offences, their congregations would soon be scattered; so they are lenient, and thus Greek and Roman forms of christianity are blended insensibly with ceremonies and practices so ancient that their origin even is unknown.

(To be continued.)

Be not discouraged, dear young Friends, you who have seen the necessity of taking up the cross in your dress and address, and have in some degree yielded obedience thereto. Regard not the frowns or the scoffs of a world which lies in wickedness, but acknowledge your allegiance to your dear Redeemer by a firm and steady compliance with His commands. This will preserve you from the deplorable effects of Satan's transformations, inspire you with holy resolutions, and enable you to maintain them all in godly conversation and purity of life and faith, adorning the doctrine of the gospel by a blameless demeanor. Mimic not fashions, nor cheat yourselves by saying, that you are not old enough or

* This process is probably referred to by Ezekiel xxiii. 40. "Ye have sent for men to come from far; for whom thou didst wash thyself, *paintedst thy eyes*, and deckedst thyself with ornaments." And it is written that Jezebel, "painted her eyes," or "put her eyes in painting." And Jeremiah says, in the fourth chapter and thirtieth verse, "Though thou deckest thee with ornaments of gold; though thou *retest thy face* [or, as it should be written, *thine eyes*,] with painting, in vain shalt thou make thyself fair," &c. So we may regard the use of *kohl* as a very ancient custom.

good enough to appear in that simplicity which the truth requires; for thereby you will deprive yourselves of the good which the Lord has in store for all those who really love and obey him; and instead of becoming such members of the church militant as he designs you should be, weakness and blindness will come upon you, and in a day to come, deep sorrow and remorse. A consistent walking in conformity with the testimonies of the society with which you make profession will dignify and ennoble you in the eyes of all those who value uprightness and sincerity. Oh, none have ever had to repent an early sacrifice of their wills to God, or thought that they have too fully served him; but many when they have seriously reflected on, and come to see the beauty of holiness, and the excellency of a life of righteousness, have lamented that they had not sooner given up to divine impressions, and been more fully devoted to serve the Lord, and walk uprightly before him, whose ways are ways of pleasantness, and all his paths are peace.—*Extract.*

For "The Friend."

Extracts from Letters received by the Friends' Freedmen's Association.

From Fort Magruder, near Williamsburg, Va., M. A. F. writes, under date 3d mo. 23d, 1867, after acknowledging receipt of clothing for the freedmen:

"We are careful to visit each family as far as it lies in our power to do so, before assisting them, and have, in all, visited about 200 families this winter. We spent a day at Warren's Farm a short time ago, and found the people there in a very suffering condition; at King's Mill (about 3½ miles from here, on the James river,) we found many cases of great destitution. We are very thankful to you for the goods, and trust they have been distributed judiciously, as in every case we have known the persons that we relieved. Some of the goods we sold at a low price, as we are anxious that the independent spirit that most of them possess should be encouraged.

"Our school progresses finely, though the stormy weather for the past month has caused the attendance to be comparatively small. We devote two afternoons in the week to writing and one to sewing. The pupils manifest great interest in their various studies, and their general improvement is marked."

H. S. B., Agent of the Am. Missionary Association at Beaufort, N. C., in a letter dated 3d mo. 28th, 1867, also expresses much gratitude for packages of clothing received, and continues:

"We have commenced on the distribution of them with great care and good earnest, giving the large woollen shirts and sacks to infirm old women, with such underclothes as are adapted to their age; next in order we hasten to relieve the needs of such as are sick, after them all the ragged children among five hundred scholars, claim our care, and of these there are not a few.

"I would like to have the donors visit with me for one day, among these abodes of suffering—they would thank God for the privilege of giving where the needs of the people are so great.

"I add a report of my visits among the poor, written in the early part of this month.

"The winter has been unusually severe, and an untold amount of suffering has resulted from this unusual inclemency. Some families have been shut in their homes for days together by fierce winds, and compelled from necessity to burn their uncouth bedsteads and stools to keep from freezing. And even portions of their houses have been demolished to keep up the last spark till the storm

ceased. Sometimes a shivering child has come to the Mission-house barefoot, late in the winter night, for a handful of wood, to keep mammy and the baby from freezing. * * * A great many families have nothing to eat in the shape of bread from week to week. In fact a great part of the sickness results from the refuse of fish and oysters eaten by them. There is a young woman in school now, perfectly healthy, whom we raised last year, from the borders of the grave, with nothing but little daily allowances from our table. To another, who has been sinking daily, with disease but want of vital energy, I fear our help has come too late. My heart bleeds for the afflicted family. Day after day has the father toiled, walking two miles into the country, grubbing ground all day to secure a crop next year for his family, while his little boy has stayed out of school to pick up oysters and clams, often with bare and bleeding feet; to keep the family from starving. Now, just as returning spring has inspired them with new hope and courage, death creeps slowly into their dwelling—and it is real death from starvation. This is no uncommon instance. We can bear all our trials, sustain our labour in its varied phases, better than the daily and nightly visits among the abodes of large baggard hunger."

The Superintendent writes from Yorktown, Fourth month 1st, 1867:

"The packet of large type hymns has been received. They are highly prized, and just the thing needed. We have given one to each school in our First-day schools, and require them to commit them to memory, promising another hymn on the same terms if well recited next week. The library is very successful; the books are eagerly sought for, read and listened to by those who cannot read. I frequently see large groups collected for this purpose. We give out the books to be returned every week at the close of our First-day school; this has already doubled the attendance at these schools. A large number who have attended our schools can read with understanding. Yesterday (First-day) we loaned fifty-two volumes. The people have very little reading matter, and this supplies them well. Bible History, Pilgrim's Progress, and religious reading interest them more than any other."

From Greensboro, 3d mo. 27th, 1867, M. B. I., a teacher, writes:

"At the First-day school we have had in attendance 113 scholars. James Dean, an enterprising coloured man, was superintendent when I came here, and still continues, opening the school with singing, reading the Bible, and prayer. The school is divided into classes, according to the capacity of the pupils, having two Testament classes, two in Bible Reader, and one class of children who are not sufficiently advanced to read; these are taught orally. The Testament classes read one or two chapters, with such remarks as the teacher deems proper; some learn Bible History from a simple book called 'The Child's Scripture Question Book.' They also repeat texts of Scripture learned during the week, and close by singing a hymn. They evince deep interest in the First-day school, and we hope much good may result. We think that, in our night-school particularly, there is also great intelligence and eagerness to learn, and it must be a source of the greatest encouragement to those friends who have been so untiring in their efforts to aid this people, to witness the progress of the adults, and their eagerness to learn to read the Bible."

"The people are beginning to inquire, 'if we are coming back, and if we think the Friend

continue the school here?" They do not feel to support schools, and are indeed too poor. There will be great destitution and suffering before the new crops can be harvested." My friend H. U., (an intelligent Freedman) gone by invitation to attend a convention at Raleigh, whose object is to re-organize the political basis of the State. I enclose a letter sent him to his wife, descriptive of the proceedings there. It is as follows:

Raleigh, 3d mo. 27th, 1867.

Dear wife: Our meeting met this morning at nine o'clock, and continued until three and a half o'clock this afternoon, at which time it adjourned to meet again to-morrow morning at half past nine. We are now organized, and have elected a president and three vice-presidents, two of whom are coloured. There was from one hundred and fifty coloured men and some hundreds of white men, among whom were some of our ablest men in the State. In all the committees of the convention one-half of them were coloured. We are now holding a meeting in the capital of our State, with and on an equal footing with our former masters; such an occurrence never was known to exist, and we consider it one of the noblest proceedings of the present age. There are ex-rebels from all parts of the State among the bystanders, looking on as if their heart was breaking. But, thank God, the time is near at hand when the lion and lamb shall lie down together, enjoying the comforts of peace. When the president was honored to be present, he was escorted by a coloured man at one end and Judge Dick of Greensboro, at the other, and brought a look from the ex-rebel bystanders that was nearly capable of bringing pity from the hearts of those who in years gone by they have tried to trample under foot."

Razors.—The following, says the *London Engineer*, is an extract from a little work by Mr. Bond of Salisbury, a practical razor maker, of Bond Street:—"The edge of a razor, a pen-knife, and any other very keen instrument, consists of a great number of minute points, commonly called teeth, which, if the instrument is in itself good, and in good condition, follow each other through its whole extent with great order and regularity, and constitute by their unbroken regularity its excessive keenness. The edge of such an instrument acts on the beard, the skin, or anything else, not so much by the direct application of weight or force, as being drawn, evenly, along it; because by this operation, the teeth, of which it consists, pass in quick succession in the same direction and over the same part of the substance. My readers will be convinced of this, if they will make the following experiment on their glove or on their hand, as I like best. Let them hold the razor either perpendicularly or obliquely, and press on it with considerable force in a direct line from right to left, and they will have no great reason to fear consequence. But let them move it from side to side, or in a direction, let them draw it toward them, or away from them, in the smallest degree, in the least manner, and it will instantly make an impression. When they have made this experiment, they will be convinced of the truth of what I have asserted, namely, that in the operation of shaving very little weight, and even very little force are necessary." Hence it follows that the edge of a razor will have the teeth of its edge set as regularly as a good saw, and the best test of a razor is to examine the edge by means of a strong magnifying glass.—*Late Paper.*

For "The Friend."

Letters of John Ruttly.

The accompanying extracts from letters of John Ruttly, under date 1761-2, are taken from "Kendall's collection," and are sent under the feeling that they may find a field of present service among some of the readers of "The Friend." There is so much danger of our own pre-conceived ideas of things, warping the truth to the one side or the other, that we have great need to wait in deep reverence and meekness, stripped of self-will and mere habitual interpretation of things, for the clear arising of that Light which alone can unmask our own hearts, and show us the spring of our views and feelings, whether it be of God, or whether it be of man.

"I will say of the doctrine of immediate revelation, I never was so thoroughly convinced of it as in my late illness: never had so clear a sensation of a Being, distinct from my own mind, immediately and instantaneously enlightening and enamouring my soul with the love of eternal truth and justice, as then; a time I cherish the remembrance of, with great delight, as having showed me the possibility of a complete victory over sin. I see now the necessity of deep mortification, as a proper discipline, penance, and even condition of our being admitted into the ocean of undisturbed happiness and glory."

"As to the languishing state of Zion, I have of late suffered more sensibly than ever in my life before, at times ready to be deserted by brethren I had an esteem for; however, blessed be the Lord, I am not left quite disconsolate. Upon perusing the holy records, I find the church has generally been in trouble; and often in more calamitous circumstances than any thou or I may have observed, and yet was never wholly forsaken; the prophets will furnish thee with numerous instances, which have yielded me considerable satisfaction. That we may be preserved from the general defection and corruption is the great spiritual object. But again, I consider we are perhaps more alarmed at these things than we ought to be, in expecting too much from exteriors by a conformity to our refined way, which really can effect no more than circumcision to the Jew outward."

"Thy mentioning a certain writer, suggests an observation of the too much prevailing neglect of reading the Holy Scriptures, even among some of our ministers. I am far from denying, on the contrary I commend the imploring Divine help; but at the same time we ought to be diligent in the perusal of these sacred records, comparing the frequent references and connections of the Old and New Testament. I need not tell thee that our chapters are, not unfrequently, badly divided, which if not attended to might prevent our having a right understanding of what is before us. Let reason be exercised, not to pride and ostentation of science, but as God's precious gift; and let no man of superior talents and opportunities cover his spiritual idleness under a specious claim to Divine inspiration."

"Give a man a due share of faith and love, and I will warrant for his obedience. Legal men among us have cried, Do this and avoid that, in order that thou mayest be accepted; but if I mistake not, God is teaching some better, and enabling them to lay the axe to the root of the corrupt tree. Come to meetings, says the pharisee; but love God, says the evangelical man, and I will warrant for the consequences; but he also saith, put away thy idols first."

In the heavenly building there are stepping-stones, as well as agates and carbuncles.

Curious Custom.—An English gentleman who has lately travelled in Palestine, recently gave a description of the curious scenes that are enacted in the church of the Holy Sepulchre.

He said that when you first entered the church, you would be surprised to see a party of soldiers with their swords by their sides and their guns stacked within reach. It seemed a sacrilege in such a holy place, and struck one rather unpleasantly. But he soon found out the necessity for it. According to the law of the country, every sect is allowed to worship there, and as it is considered equally sacred, both by Christians and Mohammedans, all wish a time for their mode of worship. The law allows them an hour each. They commence at six in the morning. At that hour those who have the first privilege enter, bringing with them whatever is necessary to conduct their particular religious rites. They go through their prayers and chants, and all is very quiet till about a quarter to seven, when those who have the privilege of the next hour begin to arrive. At first all is decorum; but presently the new comers begin to hiss and mock. As their numbers increase, and they become stronger, they shove and crowd; and as the time lessens, they get more and more bold. A few minutes before seven they proceed to more forcible demonstration. They think if they can clear out these blasphemers a few minutes before the time, they have done so much good work for God; while the worshippers on the other hand think, if they can keep possession a few minutes after the time, they have done an equally good work. As some of the sects use torches, wax candles, staves or crooks, in their worship, they proceed to use these as weapons of offence or defence, and a regular *melee* ensues. Then come in the soldiers, who separate the combatants by filing in between them, turning out those whose hour is up, and leaving the place in possession of the last comers. If blood is shed the church is closed for the day. Such scenes are occurring all day long, and the presence of soldiers is therefore absolutely necessary.—*Wellingford Circular.*

Get Enough Sleep.—We have often heard young men remark that four or five hours' sleep was all they wanted, and all that the human system required. The habit of going without sufficient sleep is very injurious. Thousands, no doubt, permanently injure their health in this way. We live in a fast age, when everybody seems to be trying to invert the order of nature. If folks will persist in turning night into day, it is not to be wondered at that few last out the allotted term of life. No matter what be a man's occupation—physical or mental, or living in idleness—the condition cannot last, depend upon it, without a sufficiency of regular and pure and refreshing sleep. John Hunter, the surgeon, died suddenly of spasmodic affection of the heart, a disease greatly encouraged by want of sleep. In a recently published volume by a medical man, there is one great lesson that hard students and literary men may learn, and that is, that Hunter probably killed himself by taking too little sleep. "Four hours' rest at night and one after dinner cannot be deemed sufficient to recruit the exhausted powers of body and mind." Certainly not; and the consequence was that Hunter died early. If men will insist on cheating Sleep, her "twin-sister, Death," will avenge the insult.—*Late Paper.*

"Upon the whole I cannot forbear to add, that I wish myself more worthy of the sufferings of the present day."—*John Thorp, 1777.*

The Nutriment of Beer.—People who drink their ale and beer, are very fond of telling how much nutriment they derive from them. Because they are manufactured from grain, many have the idea that the concentrated virtues of the grain are in the drinks. This is an entire fallacy. Professor Liebig, one of the most eminent chemists in the world, assures us that fourteen hundred and sixty quarts of best Bavaria beer contains exactly the nourishment of a two-and-a-half pound loaf of bread. This beer is very similar to the famous English Alsopp's, and our more popular American beer. The fact is, the nutritious portion of the grain is rotted before beer can be made; and if the fermentation of the beer has been complete, Professor Lyon Playfair declares that no nourishment whatever remains in the fermented liquor; and, as the English *Alliance News* says, "No chemist now disputes these assertions; for, except in flavour and amount of alcohol, the chemical composition of all kinds of beer is alike, and brewers must laugh to hear doctors advising porter as more nourishing than beer, when porter is nothing but beer coloured by burnt malt; and often when beer goes wrong in the making, and is unsaleable as beer, it is converted into fine porter, the mere colouring covering many defects."—*The Nation*.

This was the beginning of the work (visiting families) in which my good Master has since been pleased often to employ me; which has been very arduous, through deaths and deep baptisms, I think scarcely any service so much so; but He leadeth down to the bottom of Jordan, in order to qualify to feel the different states of individuals in families, and in this *abased state* to speak as the Spirit giveth utterance. And ah! for these humiliating labours, the reward is sure, and preciously sweet; though not always given in our own time, but in the blessed Messiah's, which is the best and right time.—*Sarah Stephenson*.

THE FRIEND.

FOURTH MONTH 20, 1867.

Philadelphia Yearly Meeting began its session on Second-day the 15th inst. It will probably close on Fifth-day evening. We expect to give our readers some account of its proceedings in a future number.

SUMMARY OF EVENTS.

FOREIGN.—The debate on the Reform bill occurred in the House of Commons on the 12th inst. Gladstone, the leader of the Opposition, offered an amendment to the bill fixing the rating at five pounds. After a long and very interesting debate, the amendment was rejected by a decided vote, the government majority being 21. The Liberal party have split on the Reform question, a portion of them supporting the bill as submitted by the ministry. A London dispatch of the 12th says, the fleet which sailed for Cadiz early this week, took out the peremptory demand made by the British government upon Spain for instant redress, in both the cases of the Tornado and the Victoria. To this summons the Spanish government has made an evasive answer in regard to the Tornado, but has given no answer whatever to the claim made in the case of the Victoria. The Grand Jury in the case of ex-Governor Eyre, of Jamaica, has ignored the indictment framed against that officer, growing out of his official conduct during the revolt in that island.

A Berlin dispatch of the 11th says, Count Bismark has sent an energetic note to Paris, demanding of the Emperor Napoleon his reasons for arming. He says, Prussia holds France responsible for the consequences of such a step, and asks the instant cessation of warlike preparations. The Paris *Moniteur* of the same date con-

tains an editorial the tone of which is pacific and tranquilizing. The people of Luxembourg are decidedly opposed to the sale of the Grand Duchy to France. A Brussels dispatch of the 14th says: "It is reported that a proposition is now under consideration to make the Grand Duchy of Luxembourg neutral territory, in order to avoid a war between France and Germany." It is stated that in case war is declared between France and Prussia, Bavaria and Baden will make common cause with Prussia.

The Cretan National Assembly has issued a proclamation declaring in favor of religious toleration and equal political rights.

A Vienna dispatch of the 15th says, dispatches have been received here stating that Omar Pasha, with ships of war and large numbers of troops, has left Turkey for the purpose of joining in the movement to suppress the insurrection in Crete.

On the 15th inst., the Liverpool cotton market was active. Middling uplands, 12d.; middling Orleans, 12½d. California wheat 14s. per 100 lbs. Oats, 3s. 6d. per 45 lbs. Consols, 90½. U. S. 5-20's, 74.

UNITED STATES.—*The Treaty with Russia* for the cession of Russian America to the United States has been ratified by the United States Senate. The price paid for the territory ceded is understood to be \$7,200,000 in gold.

Philadelphia.—Mortality last week, 279. A census has been recently taken of the children of this city, under instructions of the President of the Board of School Controllers. The children enumerated include those only who are between the ages of six and eighteen years. The number of boys is 70,674, and of girls 71,843; total 142,514. Of these 76,419 attend the public schools, 12,799 private schools, and 11,863 are in parochial schools. At regular employment 20,902. Not at school or employment, 20,534.

The United States and Mexico.—The correspondence between the State Department and the Austrian Minister, relative to the position of Maximilian in Mexico, and the action of our government thereon, has been communicated to the Senate by the President. It appears that the Emperor of Austria is anxious for his brother's safety in the event of his falling into the hands of the Liberals, and has requested the Austrian minister to apply to the American government to use its influence with President Juarez for the protection of Maximilian. The United States Secretary of State, in compliance with the Emperor's wish, immediately telegraphed to the United States minister to Mexico, who is now at New Orleans, directing him to communicate to President Juarez promptly and by effectual means, the desire of the United States government, that in case of capture Maximilian and his supporters may receive the humane treatment accorded by civilized nations to prisoners of war.

Miscellaneous.—The crevasses along the Mississippi near Baton Rouge are beyond control, and all attempts to close them have been abandoned. The richest sugar region in the State is ruined for the season. The most productive cotton region is also inundated.

Montana dates to the 19th ult. are received. The *Helena Post* tells of terrible suffering in that territory. During the late cold spell a man named McCurtis was frozen to death on horseback near Bannock, and five other men had their limbs so badly frozen that amputation became necessary. The temperature ranged from 46 to 57 degrees below zero.

James A. Bayard, who resigned his seat in the Senate in 1864, in consequence of the test oath, has been appointed by the Governor of Delaware to fill the vacancy in the United States Senate caused by the death of Geo. R. Riddle.

Thirty Chinamen, working on the Pacific railroad tunnel on the Sierra Nevada mountains, in California, were buried and killed by a snow avalanche on the 22d of Second month.

The Senate of Wisconsin has concurred, by a vote of 19 to 9, with the resolution of the Assembly proposing to amend the constitution so as to extend the suffrage to all persons, women included, over the age of 21 years.

The Supreme Court and Reconstruction.—Sundry persons professing to represent the States of Mississippi and Georgia, having made an application to the Supreme Court praying for an injunction against the President of the United States and others to restrain them from putting the Reconstruction act in force in those States, the court gave its decision in the Mississippi case on the 15th inst. The motion for leave to file the bill was denied on the ground that the court had no power to issue an injunction to restrain the President in the exercise of his Executive duties. In the Georgia case leave was granted, and the case will be argued on its

merits. In the application on behalf of Georgia, President is not made a party to the suit.

Union Pacific Railroad.—It is stated that this road being completed at the rate of one and a half miles a day. The cars now reach the town of Salina, 50 miles beyond Fort Riley, and 468 miles west of St. Louis.

The Freedmen.—At a meeting of the prominent citizens of Charleston, S. C., on the 2d instant, it was unanimously agreed that the freedmen should be entitled to run some of their own colour on the white man's ticket to the convention and State Legislature. The meeting was composed in a large proportion of old Democrats and secessionists, and General Hampton sent a letter urging the policy of giving the negroes representation.

The freedmen in Louisiana have generally made contracts for the year. The farmers and planters are very active, and are diversifying their crops.

Jefferson Davis' plantation, with that of his brother Joseph Davis, are now held by a former slave of Jefferson Davis, who has taken the property on a ten years lease. It is said the former slave will probably make \$30,000 the present year.

It has been a question whether coloured children advance rapidly into the higher branches of learning. Some light is thrown on this subject by the report of the superintendent of schools under the Freedmen's Bureau, for the six months ending 12th mo. 31st, 18 from which it appears there were already 23,737 pupils in writing; 12,970 in geography; 31,692 in arithmetic and 1578 in higher branches, all rapidly progressing. It is also a noteworthy fact, that of 1406 teachers employed, 450 were coloured persons.

In Jackson county, Alabama, a coloured man named Carter, has been appointed Register of voters under Military Reconstruction bill. The appointment was made at the request of a number of the prominent white citizens of the county.

A meeting composed of about 1000 freedmen was held in Augusta, Geo., on the 14th. Resolutions declaring that the loyal people of Georgia should give their united and steadfast support to the Union Republican party; that there should be no distinction on account of colour or race in the enjoyment of political rights, &c., were adopted.

The Markets, &c.—The following were the quotations on the 15th inst. *New York.*—American gold U. S. sixes, 1881, 109; ditto, 5-20, 1865, 108; ditto, 10-40 5 per cents, 98. Superfine State flour, \$10.50. Shipping Ohio, \$12.55 a \$13.50. White California wheat, \$3.40; No. 2 Milwaukee, \$2.61 a \$2.75. White Michigan, \$3.30. Canada rye, \$1.60. Yellow and mixed corn, \$1.26 a \$1.30. Middling upland cotton, 27½ cts. *Philadelphia.*—Superfine flour, \$10.25; finer brands, \$10.50 a \$17.50. Pennsylvania red wheat, \$3.30; California, \$3.40. Rye, \$1.65 a \$1.75. Yellow corn, \$1.23 a \$1.24. Oats, 77 a 78 cts. Clover seed, \$12 a \$13. Timothy, \$3.50 a \$3.60. Flaxseed \$3 a \$3.05. About 1600 head of beef cattle sold at 18½ cts. for extra, 16 a 17, for fair to good, and 15 cts. per pound for common. Sheep were in demand about 8000 sold at 7½ a 9½ cts. per lb. gross, as to condition. Of hogs 3000 sold at from \$10 to \$11.50 100 lbs. net, including a few choice at \$12.

RECEIPTS.

Received from Elwood Dean, O., \$2, to No. 27th, 41; from Joshua Coppock, O., \$2, vol. 40; from Robert Ellyson, O., \$2, vol. 39; from Harriet Bell, Pa., \$1, No. 23, vol. 40.

Received from Friends of Flushing, Ohio, through Jacob Branson, \$10 25 for the use of the Freedmen.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intending to send children as pupils, will please make early application to Dubré Knight, Superintendent, (add Street Road P. O., Chester Co., Penna.); or to Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent.—JOSEPH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, Third month 20th, 1867, JOSEPH E. CARLILE, of the late Joseph J. and Elizabeth K. Carlile, aged years and six days, a member of the Western District Monthly Meeting of this city.